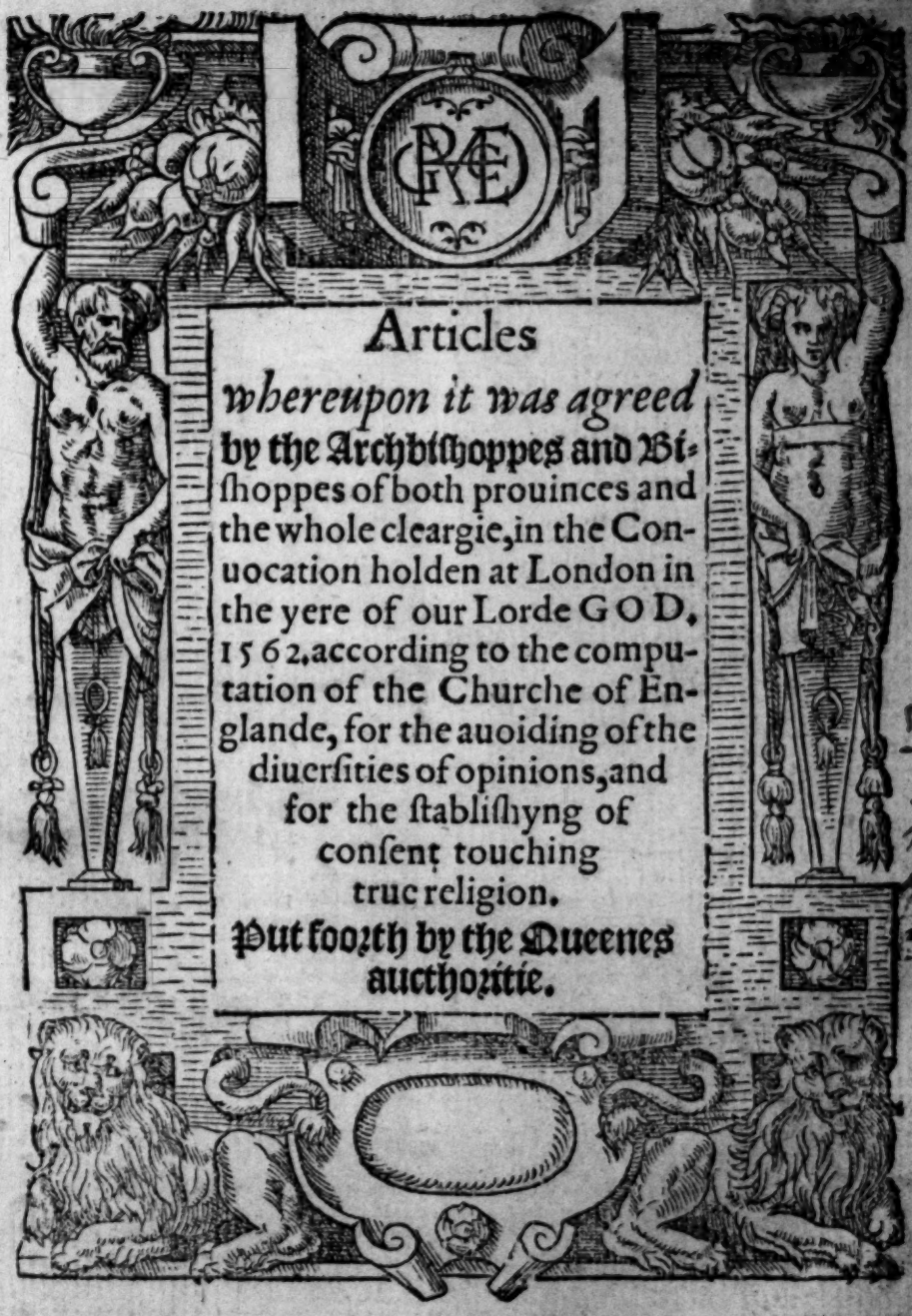
1562



Articles

whereupon it was agreed by the Archbishoppes and Bishoppes of both prouinces and the whole cleargie, in the Conuocation holden at London in the yere of our Lorde GOD, 1562, according to the computation of the Churche of Englande, for the auoiding of the diuersities of opinions, and for the stablishyng of consent touching true religion.

Put foorth by the Queenes aucthoritie.

1562

Articles 3

Of fayth in the holy 1

Trinitie.

THERE is but one lyuing and true GOD, euerlastyng, without bodye, partes, or passions, of infinite power, wysedome, & goodnesse, the maker and preseruer of al thyngs both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substaunce, power, and eternitie, the father, the sonne, and the holy ghost.

Of the worde or sonne of God 2
which was made very man.

THE Sonne, which is the worde of the father, begotten from euerlastyng of the father, the very and eternall GOD, of one substaunce with the father, tooke mans nature

in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christ, very GOD and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

3 Of the goyng downe of Christe into hell.

AS Christe dyed for vs, and was buryed: so also it is to be beleued that he went downe into hell.

4 Of the resurrection of Christe.

CHrist did truely arise agayne from death, and toke agayne his body, with flesh, bones, and all thinges apparteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyl he returne to iudge al men at the last day.

5 Of the holy ghost.

THE holy ghost, proceedyng from the father and the sonne, is of one substaunce, maiestie, and glory, with the father and the sonne, very and eternall God.

Of

Of the ſufficiencie of the holy Scriptures for ſaluation. 6

HOlye Scripture conteyneth all thinges neceſſarie to ſaluation: ſo that whatſoeuer is not read therein, nor may be proued therby, is not to be required of any man, that it ſhoulde be beleued as an article of the fayth, or be thought requiſite neceſſarie to ſaluation. In the name of holy Scripture, we do vnderſtande thoſe Canonicall bookes of the olde and newe Teſtament, of whoſe aucthoritie was neuer anye doubt in the Churche.

Of the names and number of the Canonicall Bookes.

Geneſis.
Exodus.
Leuiticus.
Numerie.
Deuteronomium.
Ioſue.
Iudges.
Ruth.
The.1.booke of Samuel.
The.2.booke of Samuel.
The.1.booke of Kinges.
The.2.booke of Kinges.
The.1.booke of Chroni.
The.2.booke of Chroni.
The.1. booke of Eſdras.
The.2.booke of Eſdras.
The booke of Heſter.
The booke of Iob.
The Pſalmes.
The Prouerbes.
Eccleſia.or preacher.
Cantica,or ſonges of Sa.
4.Prophetes the greater.
12.Prophetes the leſſe.

And the other bookes (as Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctrine. Suche are these folowyng.

The third boke of Esdras.
The fourth boke of Esdras
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.
The booke of VViſdome.
Iesus the ſonne of Sirach.
Baruch, the Prophet.
The ſong of the three children.
The ſtorie of Suſanna.
Of Bel and the Dragon.
The prayer of Manasſes.
The.1. booke of Macha.
The.2. booke of Macha.

All the bookes of the new Testament, as they are commonly receaued, we do receaue and accompt them for Canonicall.

7 Of the olde Testament.

THE olde Testament is not contrarye to the newe, for both in the olde and newe Testament euerlastyng lyfe is offered to mankinde by Christe, who is the onlye mediatour betweene God and man, being both God and man. Wherefore they are not to be hearde whiche faigne that the olde fathers dyd looke onlye for transitorie promises. Although the lawe geuen from

from God by Moyses, as touchyng ceremonies and rites, do not bynde Chrystian men, nor the ciuile preceptes therof, ought of necessitie to be receaued in any common wealth: yet notwithstandyng, no Chrystian man whatsoeuer, is free from the obedience of the commaundementes, whiche are called morall.

Of the three Credes. 8

THE three Credes, Nicene Crede, Athanasius Crede, and that whiche is commonlye called the Apostles Crede, ought throughlye to be receaued and beleued: for they may be proued by most certayne warrauntes of holy scripture,

Of originall or birth sinne. 9

ORiginall sinne standeth not in the folowing of Adam (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the ofspryng of Adam, whereby man is very farre gone from originall ryghteousnesse, and is of his owne nature enclined to euyll, so that the flesh lusteth alwayes contrarye to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damna-

damnation. And this infection of nature doth remayne, yea in them that are regenerated, wherby the lust of the flesshe, called in Greke φρόνημα σαρκός, whiche some do expounde the wysedome, some sensualitie, some the affection, some the desyre of the flesshe, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of synne.

Of free wyll.

THE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne natural strength and good workes, to faith and calling vppon GOD: Wherfore we haue no power to do good workes pleasaunt and acceptable to GOD, without the grace of God by Christe preuentyng vs, that we may haue a good wyll, & worckyng with vs, when we haue that good wyll.

Of the iustification of man.

WE are accompted ryghteous before God, only for the merite of our Lord & sauiour Jesus Christ, by faith, & not for our owne workes

wozkes oz deseruinges. Wherefoze, that we are iustified by fayth onlye, is a most wholesome doctrine, and very full of comfozt, as mozе largely is expzessed in the Homilie of iustification.

Of good workes. 11

Albeit that good wozkes, whiche are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Chzist, and do spzing out necessaryly of a true and liuely faith, in so muche that by them, a lyuely fayth may be as euidently knowen, as a tree discerned by the fruit.

Of workes before iustification. 13

Wozkes done befoze the grace of Chzist, and the inspiration of his spirite, are not pleasaunt to God, fozasmuche as they spzing not of fayth in Iesu Chzist, neyther do they make men meete to receaue grace, oz (as the schole aucthours say) deserue grace of congruitie: yea rather foz that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of sinne.

14 Of workes of supererogation.

VOluntary workes, beſydes, ouer and aboue Gods commaundementes, whiche they call workes of ſupererogation, can not be taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as muche as they are bounde to do, but that they do more for his ſake then of bounden duetie is required: Whereas Chriſt ſayth playnely, When ye haue done all that are commaunded to you, ſay, We be vnprofitable ſeruauntes.

15 Of Chriſt alone without ſinne.

CHriſte in the trueth of our nature, was made lyke vnto vs in al thinges (ſinne only except) from whiche he was clearly voyde, both in his fleſhe, & in his ſpirite. He came to be the lambe without ſpot, who by ſacrifice of hym ſelfe once made, ſhoulde take away the ſinnes of the worlde: and ſinne (as S. Jhon ſayth) was not in hym. But all we the reſt (although baptized, and borne agayne in Chriſte) yet offende in many thynges: and if we ſay we haue no ſinne, we deceaue our ſelues, and the trueth is not in vs.

Of

Of ſinne after Baptiſme. 16

NOT euery deadly ſinne wyllyngly committed after baptiſme, is ſinne agaynſt the holy ghoſt, and vnpardonable. Wherefore, the graunt of repentaunce is not to be denyed to ſuch as fal into ſinne after baptiſme. After we haue receaued the holy ghoſt, we may depart from grace geuen, and fall into ſinne, and by the grace of God (we may) ariſe againe and amende our liues. And therefore, they are to be condemned, whiche ſay they can no more ſinne as long as they lyue here, or denye the place of forgeueneſſe to ſuch as truely repent.

Of predeſtination and election. 17

PRedeſtination to lyfe, is the euerlaſtyng purpoſe of God, whereby (before the foundations of the worlde were layde) he hath conſtantly decreed by his counſell ſecrete to vs, to deliuer from curſe and damnation, thoſe whom he hath choſen in Chriſte out of mankynde, and do bring them by Chriſte to euerlaſtyng ſaluation, as veſſels made to honour. Wherefore they which be indued with ſo excellent a benefite of God, be called accordyng to Gods purpoſe by his ſpirite worckyng in due ſeaſon: they through grace obey the callyng: they be iuſtified freelye: they be made ſonnes of GOD by adoption: they be made lyke

the image of his onlye begotten sonne Jesus Christ: they walke religiously in good workes, and at length by Gods mercie, they attayne to euerlasting felicitie.

As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakeable comfort to godlye persons, and such as feele in them selues the working of the spirite of Christe, mortifying the workes of the flesthe, & their earthly members, and drawyng vp their mynde to hygh and heauenly thinges, as well because it doth greatly establishe and confirme their fayth of eternall saluation to be enioyed through Christ, as because it doth feruently kyndle their loue towardes God: So, for curious and carnall persons, lacking the spirite of Christe, to haue continually before their eyes the sentence of Gods predestination, is a moste daungerous downefall, whereby the deuyll doth thrust them eyther into desperation, or into rechlesnesse of most vncleane lyuyng, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynges, that wyll of God is to be followed, whiche we haue expresly declared vnto vs in the worde of God.

Of

Of obtaynyng eternall ſaluation, only by the name of Chriſte. 18

THey alſo are to be had accurſed, that preſume to ſay, that euery man ſhalbe ſaued by the lawe or ſect which he profeſſeth, ſo that he be diligent to frame his lyfe accordyng to that lawe, and the lyght of nature. For holye ſcripture doth ſet out vnto vs onlye the name of Jeſus Chriſte, whereby men muſt be ſaued.

Of the Church. 19

THe viſible Church of Chriſte, is a congregation of faythfull men, in the which the pure worde of GOD is preached, and the Sacramentes be duely miniſtred, accordyng to Chriſtes ordinaunce in all thoſe thynges that of neceſſitie are requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and Antioche haue erred: ſo alſo the Church of Rome hath erred, not only in their lyuing and maner of ceremonies, but alſo in matters of faith.

Of the aucthoritie of the Churche. 20

IT is not lawfull for the Church to ordayne any thing that is contrary to GODS worde written, neyther may it ſo expounde one place of

ſcripture, that it be repugnaunt to another. Wherfore, although the Churche be a witneſſe and a keper of holy writ: yet, as it ought not to decree any thyng agaynſt the ſame, ſo beſides the ſame, ought it not to enforce any thing to be beleued for neceſſitie of ſaluation.

21 Of the authoritie of generall Counſelles.

GEnerall Counſelles may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (foraſmuche as they be an aſſemblye of men, wherof all be not gouerned with the ſpirite and worde of God) they may erre, and ſometyme haue erred, euen in thinges parteining vnto God. Wherefore, thinges ordeined by them as neceſſary to ſaluation, haue neyther ſtrength nor aucthoritie, vnleſſe it may be declared that they be taken out of holy ſcripture.

22 Of Purgatorie.

THE Romiſhe doctrine concernyng purgatorie, pardons, worſhipping and adoration aſwell of images, as of reliques, and alſo inuocation of Saintes, is a fonde thing, vainly inuented, and grounded vpon no warrauntie of Scripture, but rather repugnaunt to the worde of God.

Of

Of miniſtring in the congregation. 23

IT is not lawfull for any man to take vpon him the office of publique preachyng, or miniſtryng the Sacramentes in the congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to iudge lawfully called and ſent, whiche be choſen and called to this worke by men who haue publique aucthoritie geuen vnto them in the congregation, to call and ſende miniſters into the Lordes vineyarde.

Of ſpeakyng in the congregation, in ſuche a tongue as the people vnderſtandeth. 24

IT is a thyng playnely repugnaunt to the worde of God, & the cuſtome of the primatiue Churche, to haue publique prayer in the Churche, or to miniſter the Sacramentes, in a tongue not vnderſtanded of the people.

Of the Sacramentes. 25

SAcramentes ordayned of Chriſte, be not onely badges or tokens of chriſtian mens profeſſion: but rather they be certayne ſure witneſſes and effectuall ſignes of grace and Gods good wyll towardes vs, by the whiche he doth worke inuiſibly in

in vs, and doth not onely quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordeyned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes, that is to say, Confirmation, Penaunce, Orders, Matrimonie, and extreme Unction, are not to be compted for Sacramentes of the Gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life alowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordeyned of Christ to be gased vpon, or to be caryed about: but that we shoulde duely vse them. And in suche onlye, as worthyly receaue the same, they haue a wholesome effect or operation: But they that receaue them vnworthyly, purchase to them selues damnation, as S. Paul sayth.

25 Of the vnworthynesse of the ministers, which hinder not the effect of the Sacramentes.

Although in the visible Churche the euyll be euer myngled with the good, & sometime the euyll haue cheefe aucthoritie in the ministration

tion of the worde & Sacramentes: yet forasmuch as they do not the same in theyr owne name, but in Christes, and do minister by his commission and aucthoritie, we may vse their ministerie, both in hearyng the word of God, & in the receauing of the Sacramentes. Neyther is ỹ effect of Christes ordinaunce taken away by theyr wickednesse, nor the grace of Gods gyftes diminished from such as by fayth & ryghtlye do receaue the Sacramentes ministred vnto them, which be effectuall, because of Christes institution and promyse, although they be ministred by euyll men.

Neuertheless, it appartayneth to the discipline of the Churche, that inquirie be made of euill ministers, and that they be accused by those that haue knowledge of theyr offences: and finally, beyng founde gyltie by iust iudgement, be deposed.

Of Baptisme. 27

BAptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened: but is also a signe of regeneration or newe byrth, whereby, as by an instrument, they that receaue Baptisme ryghtly, are grafted into the Church: the promises of the forgeuenesse of sinne, & of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confirmed, and grace encreased by vertue of prayer

er vnto God. The baptisme of young chyldren, is in anye wyse to be retayned in the Churche, as most agreeable with the institution of Chriſte.

28 Of the Lordes Supper.

THE Supper of the Lord, is not only a signe of the loue that Chriſtians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Chriſtes death. Insomuch that to such as ryghtlye, worthylye, and with fayth receaue the same, the bread whiche we breake is a partakyng of the body of Chriſte, and likewise the cuppe of blessing, is a partaking of the blood of Chriſte.

Transubstantiation (or the chaunge of the substaunce of bread and wine) in the Supper of the Lorde, can not be proued by holy writ: but is repugnaunt to the playne wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Chriſt is geuen, taken, and eaten in the Supper, only after an heauenly and spirituall maner: And the meane whereby the body of Chriſt is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper, was not by Chriſtes ordinaunce reserued, caryed about, lyfted vp, or worshypped.

Of

Of the wycked whiche do not eate the body of Christ in the vse of the Lordes Supper. 29

THe wicked, and suche as be voyde of a lyue-lye fayth, although they do carnally and visibly preſſe with theyr teeth (as Saint Auguſtine ſayth) the Sacrament of the bodye and blood of Chriſt: yet in no wyſe are they partakers of Chriſte, but rather, to theyr condemnation, do eate and drynke the ſigne or Sacrament of ſo great a thyng.

Of both kyndes. 30

THe cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Chriſtes ordinance and commaundement, ought to be miniſtred to all chriſtian men alyke.

Of the one oblation of Chriſte finiſhed vpon the Croſſe. 31

THe offeryng of Chriſt once made, is the perfect redemption, propiciation, and ſatisfaction for all the ſinnes of the whole worlde, both originall and actuall, and there is none other ſatisfaction for ſinne, but that alone. Wherfore the ſacrifices of Maſſes, in the whiche it was commonly sayde that the Prieſtes did offer Chriſt

for the quicke and the dead, to haue remission of paine or gilt, were blasphemous fables and daungerous deceiptes.

Of the mariage of Priestes.

32

Bishops, Priestes, and Deacons, are not commaunded by Gods lawe eyther to vowe the state of single lyfe, or to abstayne from mariage. Therefore it is lawfull also for them, as for all other christian men, to marye at theyr owne discretion, as they shall iudge the same to serue better to godlynesse.

Of excommunicate persons, howe they are to be auoyded.

33

That person whyche by open denuntiation of the Churche, is ryghtly cut of from the vnitie of the Churche, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntyll he be openly reconciled by penaunce, and receaued into the Churche by a iudge that hath aucthoritie thereto.

Of the traditions of the Church.

34

It is not necessarie that traditions and ceremonies be in all places one, or vtterly like, for at all times

times they haue ben diuerse, and may be chaunged accordyng to the diuersitie of countreyes, times, and mens maners, so that nothyng be ordeyned agaynst Gods worde. Whosoeuer through his priuate iudgement, wyllyngly and purposely doth openlye breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordayned and approued by common aucthoritie, ought to be rebuked openlye (that other may feare to do the lyke) as he that offendeth agaynst the common order of the Churche, and hurteth the aucthoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler and nationall Church, hath aucthoritie to ordayne, chaunge, and abolyshe ceremonies or rites of the Churche ordayned onlye by mans aucthoritie, so that all thynges be done to edifiyng.

Of Homilies. 35

The seconde booke of Homilies, the seuerall titles whereof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessary for these tymes, as doth the former booke of Homilies, whiche were set foorth in the time of Edwarde the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctlye, that they may be vnderstanded of the people.

Of the names of the Homilies.

1 Of the right vſe of the Churche.
2 Agaynſt perill of Idolatrie.
3 Of repayring and keping cleane of Churches.
4 Of good workes, firſt of faſtyng.
5 Agaynſt gluttony and drunkenneſſe.
6 Againſt exceſſe of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacramentes ought to be miniſtred in a knowen tonguc.
10 Of the reuerente eſtimation of Gods worde.
11 Of almes doing.
12 Of the Natiuitie of Chriſte.
13 Of the paſſion of Chriſte.
14 Of the reſurrection of Chriſte.
15 Of the worthie receauing of the Sacrament of the body and blood of Chriſte.
16 Of the gyftes of the holy ghoſt.
17 For the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentaunce.
20 Agaynſt Idleneſſe.
21 Agaynſt rebellion.

Of conſecration of Biſhops and miniſters.

36 THE booke of Conſecration of Archbyſhops, and Byſhops, and ordering of Prieſtes and Deacons, lately ſet fooꝛth in the tyme of

Edwarde

Edwarde the sixte, and confyrmed at the same tyme by auctho*r*itie of Parliament, doth conteyne all thynges necessary to suche consecration and o*r*deryng: neyther hath it anye thyng, that of it selfe is superstitious o*r* vngodly. And therefo*r*e, whosoeuer are consecrate o*r* o*r*dered acco*r*dyng to the rytes of that booke, sence the seconde yere of the afo*r*enamed kyng Edwarde vnto this tyme, o*r* hereafter shalbe consecrated o*r* o*r*dered acco*r*dyng to the same rites, we decree all suche to be ryghtly, o*r*derly, and lawfully consecrated and o*r*dered.

Of Ciuill Magistrates. 37

The Queenes Maiestie hath the cheefe po*w*er in this Realme of Englande, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiasticall o*r* Ciuile, in all causes doth apparteyne, and is not, no*r* ought to be subiect to any fo*r*raigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe gouernment, by whiche titles we vnderstande the mindes of some slaunderous folkes to be offended: we geue not to our p*r*inces the ministring either of gods wo*r*d, o*r* of Sacramentes, the whiche thyng the Iniunctions also lately set fo*r*th by Elizabeth our Queene, doth most playnly testifie: But that only p*r*erogatiue which we see to haue ben geuen alwayes to all godly P*r*in-

ces

ces in holy Scriptures by God hym selfe, that is, that they should rule all estates and degrees committed to theyr charge by God, whether they be Ecclesiasticall or Temporall, and restrayne with the ciuill swoorde the stubburne and euyll doers.

The Byshop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punyshe Christian men with death, for heynous and greeuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

38 Of Christian mens goodes, whiche are not common.

The ryches and goodes of Christians are not common, as touchyng the ryght, tytle, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng, euery man ought of suche thinges as he possesseth, liberally to geue almes to the poore, accordyng to his habilitie.

39 Of a Christian mans othe.

As we confesse that vayne and rashe swearing is forbidden Christian men by our lord Iesus Christe, and Iames his Apostle: So we

we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teaching, in iustice, iudgement, and trueth.

The Ratification. 40

THIS Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth, &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD, 1571.

The Table.

1 Of fayth in the Trinitie.
2 Of Chriſte the ſonne of GOD.
3 Of his goyng downe into hell.
4 Of his Reſurrection.
5 Of the holy ghoſt.
6 Of the ſufficiencie of the Scripture.
7 Of the olde Teſtament.
8 Of the three Credes.
9 Of originall ſinne.
10 Of free wyll.
11 Of Iuſtification.
12 Of good workes.
13 Of workes before iuſtification.
14 Of workes of ſupererogation.
15 Of Chriſte alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of predeſtination and election.
18 Of obtayning ſaluation by Chriſte.
19 Of the Churche.
20 Of the auctoritie of the Churche.
21 Of the auctoritie of generall Counſels.
22 Of Purgatorie.
23 Of miniſtring in the congregation.
24 Of ſpeakyng in the congregation.
25 Of the Sacramentes.
26 Of the vnworthyneſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lordes ſupper.
29 Of the wicked whiche eate not the body of Chriſte.

30 Of both kyndes.
31 Of Chriſtes one oblation.
32 Of the mariage of Prieſtes.
33 Of excommunicate perſons.
34 Of traditions of the Churche.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of ciuill Magiſtrates.
38 Of chriſtian mens goods.
39 Of a chriſtian mans othe.
40 Of the ratification.

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* Cum priuilegio Regiæ maieſtatis.